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rather follows the attempts to explain every myth as the outgrowth of the direct observation of natural phenomena, and the attempt is made to identify every group of mythological beings with certain forces of nature. The whole question, in how far the interpretations may be secondary attempts to re-interpret transmitted mythological legendary material, — either at the hands of the natives or at the hands of the student, — is not considered at all. From this point of view it must also be regretted that Mr. Hewitt does not accompany his series of tales with notes that would allow the student to compare the form and contents of Iroquois folk-lore with those of neighboring tribes. The task of a comparative study is left to a future student.

The general impression that we receive from reading Mr. Hewitt's present and former collections, and from the better-recorded tales published by other authors, is that the Iroquois have developed a strong individuality in the formation of the plots and in the literary treatment of their mythology. The contrast between an authentic series like the Ojibwa tales collected by William Jones and the material contained in the present volume is certainly very strong, and well worth a detailed study.

F. B.

RAFAEL KARSTEN, *Myths of the Ji'baros* (Boletín de la Sociedad Ecuatoriana de Estudios Históricos Americanos, 2: 325-339). 1919.

Dr. Rafael Karsten gives us here an interesting collection of myths of the Jíbaros (Shuará) of eastern Ecuador. The collection contains a variant of the ascent to heaven by means of an arrow-chain, which is so common on the northwest coast of America, but apparently unknown in the rest of North America and in Central America. Ehrenreich has called attention to its occurrence on the Amazonas and among the eastern Tupi ("Die Mythen und Legenden der südamerikanischen Urvölker" [Berlin, 1905; Supplement Ztschr. f. Ethn., 1905: 49, 76]). The beginning of this Jíbaro myth, which deals with the exploits of the twin culture-heroes, recalls the Guamachuco myth, according to which the twins originated from two eggs taken from their dying mother. — The story of the origin of fire also recalls North American types. The fire is taken by the humming-bird, who by deception gains access to the house of the owner of fire, and, when escaping, hides it in the bark of a tree. — The story of the origin of cultivated plants and other food-products through the magic words of a supernatural child is analogous to a legend of the eastern Tupi recorded by Thevet (see Ehrenreich, *l.c.*, p. 57).

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